October 30
1941

Millennial Star

End Of The Day

Vol. 103, No. 44 Thursday, October 30, 1941

POETRY

HYMN OF THE CITY

Not in the solitude
Alone may man commune with Heaven, or see
Only in savage wood
And sunny vale the present Deity;
Or only hear His voice
Where the winds whisper and the waves rejoice.

Even here do I behold
Thy steps, Almighty!—here, amidst the crowd
Through the great city rolled,
With everlasting murmur, deep and loud—
Choking the ways that wind
'Midst the proud piles, the work of human-kind.

Thy golden sunshine comes
From the round heaven, and on their dwellings lies.
And lights their inner homes—
For them Thou fill'st with air the unbounded skies,
And givest the stores
Of ocean, and the harvest of its shores.

Thy spirit is around,
Quickening the restless mass that sweeps along;
And this eternal sound—
Voices and footfalls of the numberless throng—
Like the resounding sea,
Or like the rainy tempest, speaks of Thee.

And when the hours of rest
Come, like a calm upon the mid-sea brine,
Hushing its billowy breast—
The quiet of that moment, too, is Thine;
It breathes of Him who keeps
The vast and helpless city while it sleeps.

—William Cullen Bryant.

THOUGHT FOR THE WEEK:

Extraordinary afflictions are not always a punishment for extraordinary sins, but sometimes the trials of extraordinary graces. —Matthew Henry.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

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JAMES P. HILL
Editor—Publisher

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And any man that shall go and preach this Gospel of the Kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither in body, limb, nor joint: and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

—Doctrine and Covenants 84: 80.

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THIS WEEK'S COVER

DAY after day, in a thousand places, the tools are laid aside at the end of the day. What stories those tools could tell were they able to speak. For into every job that they have been called to do has gone a part of the worker concerned. Sometimes it has been a good part—sometimes it has not been so good. They have known industry and skill and they have known, too, idleness and carelessness. Our job, as Latter-day Saints is to help mould the lives of men and women. The tools in our possession are the Principles of the Gospel. Let us use them wisely and well.

Relief Society - The Service Organisation Of The Church

By President Amy Brown Lyman

Of The National Woman's Relief Society

Sister Amy Brown Lyman

THE National Women's Relief Society, with a membership today of 91,000, is the service organization of the Church of Jesus Christ of Latter-day Saints. Founded 99 years ago in Nauvoo, Illinois, it has performed its work and mission with outstanding credit.

It was first known as the Female Relief Society of Nauvoo, the term "Female" being commonly applied to woman at that time. In the early '70's, by common consent, the word "Female" was dropped, and in 1892 the Society was incorporated with the title, National Women's Relief Society. Today it might with propriety be called the International Women's Relief Society, for its branches now encircle the globe.

In our imagination we love to go back 99 years to the little hall above the Joseph Smith store located on the rolling bank of the great Mississippi River, and contemplate that first meeting—the organization meeting. Eighteen women there were who had been especially invited by the Prophet to attend. The oldest was 42 years old, and the youngest 19.

ERECT MONUMENT

In our mind's eye we can picture these women on this occasion. They must have been filled with wonder, hope and expectation, for this was a real innovation. And as we see them walking through the streets of the young and flourishing city of Nauvoo, or sitting in this organization meeting, we observe that they are dressed in full skirts reaching to the

floor, tight bodices with long sleeves, with such outer wraps as mantuas or dolmans, and Paisley shawls, with straw or shirred silk bonnets trimmed both outside and inside with flowers, and with black or white mitts on their hands.

It is a joy and a satisfaction today to know that a monument stands on this exact spot, erected in 1933 by our organization.

At this first meeting a charity fund was started with donations amounting to £2:10:0, and plans were made for an exchange of labour. There was much work to be done at the outset, and there were such problems as unemployment, housing of immigrants, sickness (due to the prevalence of malaria), and transportation.

The Nauvoo Relief Society women a few years later became the Pioneer women of the Great Plains, now without regular meetings, but filled with the spirit of their work and carrying it on individually, for there was plenty to do on those perilous journeys. They were brave and courageous and more than willing to help blaze the trails across the great American desert to found an empire in the West.

As Pioneer life in Utah developed into village life, in each town and hamlet there was established a local unit of the Society.

RELIEVE DISTRESS

As a family service organization, the chief purpose of Relief Society is human welfare work—the alleviation of distress where it already exists, with family rehabilitation; and the prevention of human ills. A double programme, this, with both curative and preventive work. This purpose has been carried out faithfully by its members who have rendered volunteer service freely and continuously to the sick, to the bereaved, the aged, and the needy. In emergency and disaster they are ever to be found giving the particular help needed at the particular time. Their work has been something in the nature of applied Christianity. No legitimate call for aid has ever been ignored by them.

Its preventive programme has included, among other things, family planning, the providing of employment, all phases of health work, civic activities and social reform.

In turn, for devoting themselves so faithfully and courageously to this humanitarian work, Relief Society women have received for themselves untold blessings and development.

A second great purpose of Relief Society is educational work for its entire membership which is carried on in regular weekly meetings. These two great programmes have helped to build up a mighty organization which has successfully carried on for a century, and which is known and honoured by all who have come in contact with it.

WORTHY AIMS

It is interesting to enumerate some of the reasons for the success of our beloved Society. Its objectives and aims are worthy. Its whole spirit and genius are appealing and attractive. Its standards are high. It furnishes the members with unlimited opportunity for the exercise of their humanitarian

instincts. It furnishes them opportunity for self-expression and for personal development. Its methods of operation are efficient. These advantages and blessings are all understood and appreciated by its members.

In its operation the Society has been most fortunate. Those elements which are so fundamental to the success of any organization are ever present: namely, devotion to cause, loyalty, unity, willingness to train for service, willingness to give service.

The members are ardently devoted to the cause and are willing at all times to make personal sacrifices for it. They seem to be more interested in its advancement than in any personal achievement in connection with it.

They are loyal to the organization and to its leaders, both local and general. There are so many positions and offices in the Society, and the turnover is so frequent, that sooner or later practically every member has an opportunity for some position of leadership. They thus learn of the responsibility connected with the holding of office and the importance of full co-operation.

AROUSE INTEREST

They appreciate the value and power of unity. After plans and programmes have been prepared and adopted, the members work unitedly together. So closely do they co-operate and blend their efforts that to see them in action reminds one of the work of a great symphony orchestra which operates almost as one individual.

Relief Society women are willing to train for service. It may be training for executive work or for class teaching; for choral work or dramatics; for household management or training of children; or for social welfare work, including home nursing and care of the sick. Once trained they are willing to serve, giving untiring effort to their special assignments.

So much interest is aroused and so much opportunity and development comes to the members through the organization that it is little wonder it is so greatly beloved by them.

WHERE HOPE LIES

As our centennial approaches, we Relief Society women of today are filled with various emotions. We look back over the past history and achievements of the organization with pride and wonder if we are measuring up. We look outward at the problems we are facing today and wonder if we can meet them adequately. We look forward for the purpose of planning for advancement, and wonder if we have a sufficiently long view and the ability necessary for the desired advancement. We feel that we must use the lessons of the past to build for tomorrow, but in so doing, that we must not cast such longing eyes at the past that we fail to view the possibilities and the glories of the future.

Our hope lies chiefly in our humility, and in our willingness to live the Gospel of Jesus Christ and to depend on our Heavenly Father for guidance.

To The Land Of Our Saviour

By Leone Openshaw Jacobs

Wife of Elder Joseph Jacobs, former President of the Palestine-Syrian Mission

(Continued from October 16th, Vol. 103, No. 42)

CITY'S EIGHT GATES

THERE are eight gates to the city of Jerusalem: the Jaffa Gate which opens out toward Jaffa; the Damascus Gate which opens in the direction of Damascus; the New Gate; Stephen's Gate, outside of which tradition states Stephen was stoned to death; Herod's Gate; Zion's Gate; the Dung Gate; and the Golden Gate. The most-used entrance is the Jaffa Gate, which we entered first. In 1898 Kaiser Wilhelm II visited Jerusalem, and in order that he might enter the city with his retinue without getting out of his carriage, the Turks honoured him by making a permanent breach in the wall.

To the right of the Jaffa Gate is the old Tower of David. All authorities agree that this fortress occupied the site, or at least part of the site, of the palace castle of Herod the Great. To this place came the wise men to ask where the "King of the Jews" would be born. The tower is now in the possession of the Mohammedans and is the minaret up which the priest climbs to call Moslems in that section to prayer. There is a prayer-niche in the south wall, indicating the direction in which Mecca lies, and Moslems must turn their faces in this direction when at prayer.

British soldiers were just inside the gate and searched every one who entered the old city. They were on constant lookout for bombs and dangerous weapons. Other soldiers were stationed nearby, ready for any trouble or uprising.

The old city is divided into sections—Mohammedan quarters, Jewish quarters and Christian quarters. Mohammedans and Jews keep strictly within their own sections. It would be worth the life of a Jew, as conditions are at present, to enter the Mohammedan section, or for a Mohammedan to enter the Jewish section.

ALONG MARKET STREET

We enter King David Street, which is the most important street. What a great difference there is between this old city and the new one outside the walls. I have never seen a more marked contrast. It is like going from daylight into darkest night. The narrow streets are paved with stones. Camels, donkeys, wagons and people are all intermixed.

The guide said that there are as many as 62 different languages and dialects spoken inside the old city in the bazaars and market places. The market and bazaar streets are arched overhead, dimly lighted and filled with various odours. The only available light and air comes in through the vents in the arched roof. Flies are everywhere and no attempt is made to keep things sanitary.

The little shops are mere cubby-holes. An iron grill is un-

locked and rolled up early in the morning, the shop-keeper climbs behind the counter and the customer makes his purchases from the street. Every possible inch of space is utilized. It is not always pleasant to meander through these dirty streets, but defects are forgotten in remembering that Christ and His disciples walked many times on this very ground.

It was fascinating to see the wide variety of shops. We passed the vegetable and fruit markets and came to shops where many oriental foods were made. There was mutton grilled over charcoal embers; huge kettles of corn, cooked on the cob; several kinds of bread, oriental sweets in fancy designs. There were spice shops, cobblers making shoes, dry goods shops, jewellery shops, shops selling all kinds of lovely needlework, and most interesting of all, a shop where they make an oriental food from sesame seeds. It tastes slightly similar to peanut butter—at least, that is the nearest comparison I can think of.

We bought the sesame several times in Beirut. The place looked like a small cave, so dark we could not see what was going on until we were inside. Upon entering, we saw a donkey, blindfolded and hitched to a long pole, being driven around in a circle to grind the sesame seeds. The blindfold is used to keep the donkey from becoming dizzy and to make him think he is going somewhere.

MADE BY CRUSADERS

We next came to the Christian residential section in the centre of the city. The first part of this section was once Mohammedan and we noticed occasionally a latticed window, about twelve inches square, in the walls. These were peep-holes, through which the Mohammedan women could see what was going on outside. A cross was chiselled over the doorway of a certain dwelling. Upon inquiry, we learned this was made by Crusaders many, many years ago.

When we entered the Jewish section, the guide asked if we would like to visit an old Jewish synagogue. We replied that we would very much. On week-days visitors pay an entrance fee, but this being Saturday, the Jewish Sabbath, none was expected. We covered our heads before entering. The gentlemen of our party wore no hats, but their handkerchiefs sufficed. This seems a queer custom to us, as it has been our training to bare our heads upon entering a holy place. From the doorway of the assembly room, we had a view of the altar, the great high-backed chair of the Rabbi, and the table used for the shew-bread. In another room, a dozen or more boys, 10 or 12 years of age, were having their scripture lesson. They were chanting the passages in unison. One of the ladies in our group was taking notes in a small notebook, but as soon as the Rabbi noticed this, he stopped the class and in a very stern and reproving voice said, "You must not write on the Sabbath day." Of course, she felt severely chastised and put away her notebook for the remainder of our stay there.

ONLY FEW WELLS

There is no piped water in the old city of Jerusalem and only few wells from which all the inhabitants secure their culinary supply. Most people subscribe to so many bottles a day. I was

going to say "gallons," but it is measured by so many skin bottles, which means of carrying water has been used since ancient times. A porter fills the goat skin from the well, ties it up and, slinging it across his shoulders, is on his way with deliveries. We even noticed patches on one of the skin bottles. Outside the city walls and down the slope a short distance is the Pool of Saloam. Women were congregated there filling their water jugs.

The "Wailing Wall" is a point of great interest in the old city. We passed through many narrow, crooked streets to reach this spot and passed British sentries stationed every few rods. The ownership of this wall has been the cause of much dissension between Jews and Arabs, and finally the matter was taken to the British parliament. Parliament ruled that the ownership of the wall rested with the Arabs, but that the Jews had the right to go there to worship. Obviously, the need of protecting the rights of both would be great. This wall is sacred to the Jews because it is said to be the only remaining portion of the original wall which surrounded the Temple of Solomon. It is one of their rituals to go to this wall and mourn for the return of the Jewish glory. They may go upon any day of the week, but especially upon the Sabbath day, beginning Friday at sundown until Saturday at sundown. They really do weep and present a pitiful sight. They read also from the Lamentations of Jeremiah. Some of them bring written prayers and stuff these in the crevices of the wall, hoping thereby to receive a blessing.

SACRED TO MANY

Another very important spot is the Mosque of Omar, also called the Dome of the Rock. This mosque is reputed to be one of the three most beautiful mosques in the world—the first being the Taj Mahal in India, the second the mosque of St. Sophia in Istanbul, Turkey. It is sacred for several reasons to the three great religious groups, Jews, Christians and Mohammedans. In the first place, it is built on the Temple area, the area upon which the Temple of Solomon stood. Under the huge dome is a large rock which is revered by all, for, tradition says, it was upon this rock that Abraham was about to offer his son Isaac as a sacrifice. Also, it was the threshing floor of David, and Mohammedans say that is was from this rock that their Prophet Mohammed ascended into Heaven. It might be of interest to note that the Mohammedans believe in the Old Testament and all its prophets, as do Jews and Christians. They believe that Christ also was a prophet, but do not believe in His divine birth, that He is the Son of God. They believe that their Prophet Mohammed was the last prophet to have lived on the earth.

The workmanship of the mosque is very elaborate and many precious stones and metals were used in its construction. It is said that it took the entire income of Egypt for seven years to erect this magnificent edifice. An iron grill surrounds the sacred rock and no one is allowed to touch it. Before entering, we were asked to remove our shoes.

(To be continued)

The Latter-Day Saints' "Millennial Star"

THURSDAY, OCTOBER 30, 1941

EDITORIAL

Remember The Lord With Your Substance

THE year 1941 is fast drawing to a close. A few more weeks and its history will have been finally written.

The Church Annual Records of the British Mission will be closed on **November 20th, 1941.** Records of marriages and deaths, births and blessings, baptisms and confirmations, prepared by the Branch Presidents will be sent to the Mission Office. Another Record of members who should pay Tithing and Tithes paid during 1941 will also be prepared and sent to Zion for permanent keeping. **It will bear your name.**

If you have faithfully kept the Law of Tithing and have paid your honest tenth, your name shall be recorded as a FULL TITHE PAYER. Great shall be your reward and eternal shall be your glory: you have consecrated unto the Lord that which is His; therefore, your inheritance in Zion shall bear an increase, even an hundredfold.

If in the last year's record your name was marked as PART TITHE PAYER; if for some reasons you have not been willing to give unto the Lord His Tenth, which is Holy unto Him, then we would strongly and earnestly counsel you to meet your obligations to the Lord and have your name entered in the category of honest and faithful tithe payers, who are blessed materially and spiritually.

Failing that, your reward shall only be in part. Your inheritance in Zion cannot be full, for it shall be according to your observance of the Law of Tithing. When you shall put forth your hand to receive your inheritance, it shall not be returned empty, but it shall be filled only in part.

If your name in the last year's record was among those who are NON TITHE PAYERS, our knowledge of the Restored Gospel causes us to express our sorrow and even fear for your salvation. We know that those who have not been faithful to the Lord shall not abide in Zion, among the pure in heart, for they have robbed themselves of their inheritance by robbing the Lord of His Tenth. They shall be turned away empty handed. Their end shall be dismal.

> "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed Thee? In tithes and offerings."—Mal. 3: 8.

The word of the Lord revealed through the Prophet Joseph in Kirtland, Ohio, November 27th, 1832, concisely reads:

"It is contrary to the will and commandment of God that those who receive not their inheritance in Zion by consecration of their tithes should have their names enrolled with the people of God, to prepare them against the day of vengeance and burning. The high Priesthood, as well as the lesser priesthood, or the members, in that day, shall not find an inheritance among the saints of the Most High. These things I say not of myself: therefore, as the Lord speaketh, he will also fulfil."—Doctrine and Covenants, Section 85.

Remember the Lord with your substance and in humility of heart go before Him and offer your tithing, even one-tenth of all your earnings, and ask Him to accept it of you. Do it in the interest of your own eternal Salvation. Do it even if it is only for the first time. YOU WILL RECEIVE YOUR JUST REWARD, ACCORDING TO YOUR FAITH.

> "Behold, now it is called today until the coming of the Son of Man, and verily it is a day of Sacrifice and a day for tithing of my people; for he that is tithed shall not shall not be burned at His coming."—Doctrine and Covenants 64: 23.

Sisters, whose husbands object to their paying tithing, are exempted. They may pay on their personal allowance. Those under 21 years of age whose parents object are similarly exempted. They should tithe the money which is their own to use. Pensioners are exempted; nevertheless, even a "Widow's Mite" will be a blessing unto them; their inheritance shall be commensurate with their faith.

The Branch President, your minister and counsellor, is the keeper of the Records. Therefore, we would suggest that you go to him personally and counsel with him on this matter of your Eternal Record, and he will guide you, and you shall be blessed.

You may be standing now at the cross roads of your eternal progress. One sign, pointing to the straight and narrow path, leads tc exaltation and Celestial Glory, where there will be rejoicing and gladness in the presence of the Father and the Son; the other sign, pointing to the wide and easy road, leads eventually to that fearsome, awful looking place, where there will be sorrow and pain, wailing and gnashing of teeth.

Therefore, again we earnestly and humbly counsel you to dedicate unto the Lord His Tenth; offer it with thanksgiving, with prayerful heart and contrite spirit, for the Lord loves a humble soul.

ANDRE K. ANASTASIOU,
GEORGE H. BAILEY,
JAMES R. CUNNINGHAM,
Acting British Mission Presidency.

Kind Thoughts From Across The Sea

MANY British Saints will remember Elder Richard P. Evans, who served as a Missionary in this country during 1938-39. He was a member of the Millennial Chorus for some considerable time, during which he toured the land, and was also the author of articles in the "Star" on Indians and their customs, a subject with which he was most familiar.

Shiprock, New Mexico.
July 28th, 1941.

President A. K. Anastasiou,
British Mission,
149, Nightingale Lane, London, S.W.12.

Dear President Anastasiou,

For weeks I have felt a desire to write to you, expressing my great appreciation of the way the Lord has blessed you in your leadership of the Church in Britain. The "Millennial Star" reaches me regularly, bringing heartening news of the progress the Church is making there, and I follow every name, every District event, every Conference held, in an effort to retain the memory of those many people whom I learned to love. Your reports of District Conferences are a great inspiration, and fill me with a great desire to be there working with you and partaking of the wonderful spirit manifested amongst the Saints. Particularly do I love the Irish, and I am sure that your first visit there must have impressed you with the friendliness and faith they expressed toward you.

Last Sunday week I was approached by the Bishop of this, the Kirtland Ward, and asked to prepare a sermon for yesterday's evening service. For several days as I went about my daily work I tried to think of some subject which might serve the Lord's cause, and I could not help but return again and again to the thought of the Church in Britain, and finally came to the prayerful conclusion that this would be my subject. Delving into the "Star" for news of the Church, I brought to the local Saints the news of your progress; that Saints had been bombed out of homes, but that they were being cared for, that baptisms were progressing; in short, that the Church was manifesting the guidance or loving care of the Lord. Many hearts were touched by this testimony, for which all honour is due Him.

It is my great desire to correspond with the Saints whom I know in that country. However, since the evacuation, I have been deterred from doing so by the fear that my labour would be in vain. Any help, any encouragement I might give is thus being withheld. Should you have a list available of members and their present addresses, I should greatly appreciate receiving it. Please do not, however, go to the trouble of compiling a list if such is not already to be had. I know that there are many Saints in outlying Districts who need encouragement in the midst of their troubles, and I yearn for the opportunity of doing my bit to proffer it.

Again allow me to express my thanks to you for the wonderful way you are helping the Church to go forward. May the

(Continued on page 703)

For The Young Folk

THE KING'S PAYMENT

HAVE you ever seen the ancient wooden stocks which are displayed in the market places of some towns? They had a seat at the back, and a board in front. The unfortunate victim, usually a debtor, sat upon the seat, facing the board, with his head and feet thrust through convenient holes in the wood, and securely fastened in place. Passers by could laugh and jeer, and amuse themselves by throwing soft fruit and bad eggs at the person inside.

In Eastern Countries, at the time of the Saviour, they also had very strong means of dealing with debtors. Sometimes the offender, with his wife and children and all that they owned, would be sold. One day the Lord told the following parable to teach the people the value of true forgiveness.

A King once decided to reckon up how much his various servants owed him. One owed ten thousand talents, but could not pay, so the King ordered him, along with his wife and family, to be sold into slavery. The servant pleaded very hard for time to pay the debt, and was forgiven.

This same servant then remembered one of his own fellow servants who owed him a debt much smaller than the one the King had just forgiven. The second servant could not pay at once, and he also pleaded for time to save the money, but the first servant had no pity and had him cast into prison. When all the other servants heard the news they went and told the King. Now, because the King had forgiven his servant a large debt, he expected this same servant to forgive any of his fellows who might owe a smaller one, and when he found out that the one who had been so kindly forgiven had been cruel to a fellow worker, he was very angry, and ordered him to be thrown into gaol and tormented until he could pay all the money he had ever owed to the King.

When we say our prayers we often ask the Lord to forgive us, but do we ever think to forgive those who might have done wrong things towards us? If we are not willing to forgive other people, the Lord will not forgive us any of our sins.

E. M. B.

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He that cannot forgive others, breaks the bridge over which he must pass himself, for every man hath need to be forgiven.

—E. Herbert.

PRESIDENT A. K. ANASTASIOU TO BROADCAST

President A. K. Anastasiou, under the name of Andrew Lamzin (the second being his mother's maiden name), will broadcast on the B.B.C. European Service a repertoire of Russian and Ukranian Songs on Tuesday, November 4th, 1941, 9.30-10.0 a.m.

Home Missionaries' Page

TODAY a Home Missionary Certificate No. 400 was signed and sent to Sister Florence Watson of Batley Branch, Leeds District. Four hundred of our faithful members are devoting some of their time and means in building up the Branches of the Church in Great Britain. The weekly reports, which are coming in in ever increasing numbers, reveal a great amount of work being done and the fine influence this missionary movement is having upon all the members and friends of the Church. The Mission Presidency have cause to rejoice and to be thankful for the Divine guidance and inspiration.
PROJECT FOR NOVEMBER: **BRANCH REUNION DAY.**

Now that quite a number of our inactive members have been visited we heartily agree with several suggestions sent in that each Branch in the Mission take this next step in uniting all the families of our members.

Here is the suggested plan: Home Missionary Supervisor (where appointed) and Home Missionaries, meet with your Branch Presidency as soon as possible to prepare your plans. The Reunion, we suggest, should begin on Saturday with a programme of good entertainment, social participation, dancing and refreshments. Your hall can be tastefully decorated with golden foliage of the Autumn. Sunday programme may consist of two special sessions devoted to Reunion Service, and embodying themes on Friendship, Love and the Privilege of being a Latter-day Saint.

The District Presidency will co-operate wholeheartedly in making the Reunion Day in each Branch of the District a great success. Home Missionaries, pool your ideas and efforts! Aim at 100 per cent. attendance of all members on the Branch Records. Special invitations and personal repeated visits, as well as publicity prepared well ahead, will make this worthy project a great success.

Reports from the Field:

"President Fred Laycock of Leeds and I visited Mrs. Harding at her home, 6 Clarence Street. Bramley, Leeds, and were happy to learn that doctors declared that now she had no cancer. Specialists had said that she had cancer before we administered to her."—President Herbert Walker, Bradford.

"A fine spirit was prevalent at cottage meeting." — E. M. Osborn, St. Albans.

"Owing to my A.R.P. duties I am not able to go out tracting, but the Lord has given me opportunities to speak on the Gospel with my people. I find that most of them are very interested."—F. Munton, Chiswick, Ldn.

"My companion and I visited five homes in one evening. We were made very welcome and spent enjoyable time."—Margaret Walker, Bradford.

"Spent four hours writing to our members in the Navy. Sent some 'Stars.' Good results."—W. C. Hill, Sunderland.

"We visited the Wall and Baxter families and in each case were asked to visit again."—E. M. Beeching, South London Branch.

"Visited inactive member; had a good conversation. Managed to arrange for her children to come to Sunday School."—H. D. Foster, Preston.

"I find great pleasure in doing this work and enjoy every minute of it." —F. Peacock, South Shields.

A. K. A.

L.D.S. Pen Friendship League

Under the direction of President A. K. Anastasiou

WE have added three letters—L.D.S.—to identify our Pen Friendship League. Latter-day Saints and their ideals are becoming known in every country in political, social and religious societies. We are justly and yet humbly proud of our name.

The immediate desire of our Pen Friendship League is to establish a link between our many Latter-day Saint boys and girls, or shall we say young men and women, serving in H.M. Forces at home and abroad, and those working in industries away from home and friends.

May we repeat again, THE "MILLENNIAL STAR" IS AT YOUR SERVICE TO BUILD TRUE FRIENDSHIP AMONG LATTER-DAY SAINTS UPON THE PRINCIPLES AND IDEALS OF OUR RELIGION.

Send your name and address, although these cannot be published. Express your wishes, we will publish them. **Send a picture of yourself.**

A Canadian boy writes: "I have at last found where you people of the Latter-day Saint Church are. I do not know much about the Church over here, but would like to hear from you, as I am of the same faith."—Wm. Elliott, c/o British Mission Headquarters, 149 Nightingale Lane, London, S.W.12.

Here is an excerpt from a Scottish member: "There is nothing but the Church would keep me in Glasgow, but so long as I can help Brother McGowan, I'll stay in Glasgow."—No. 987130 A.C.1 Scott, c/o British Mission Headquarters, 149 Nightingale Lane, London, S.W.12.

Another Canadian soldier, now in hospital, writes: "The 'Star' is coming here fine and I enjoy reading it. This is a good chance to get in a lot of sound reading and study."—J. A. Heninger, c/o British Mission Headquarters, 149 Nightingale Lane, London, S.W.12.

First responses:

"On reading this week's issue of the 'Millennial Star,' I was most interested in your Pen Friendship League. I think it is a grand idea, especially during the days of stress. I would be pleased to cheer the lonely hours of any of our members in the Forces with a few letters. Here is wishing the League every success."—Ruby Mathews, 16 Hermitage Grove, Orrell, Bootle, Liverpool 20.

"I like the idea of the Pen Friendship League and the spirit behind it, and I do

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Here is a picture of one of our Latter-day Saint sailor boys, Able Seaman T. G. Musgrove, c/o British Mission Headquarters, 149 Nightingale Lane, London, S.W.12; 23 years of age, and a fine fellow; would like a pen friend.

hope it will be a great success. I have good friends in the Bradford Branch, Walkers, Elkingtons and many others, but they are much older than I, and then there are many others much younger that I. I like company, a little dancing, shows and films, and I am a book worm. I love my Church. I am already writing to three sisters, but if you can find me a brother who needs a pen friend, it would make a change."—Marie Betty Schoffield, 21 Marshfield Street, Bradford, Yorks.

The day will come when some of you will say: "If it were not for the L.D.S. Pen Friendship League . . ."

Please address your letters to:

THE "MILLENNIAL STAR,"
L.D.S. PEN FRIENDSHIP LEAGUE,
149 Nightingale Lane, London,
S.W.12.

CORRECTION.

Vol. 103, No. 41, page 647, October 9th, 1941:
TRANSFERS: **Annie McKenzie** should read **Anne McKensie Bannatyne.**

TESTIMONY IN THE DESERT

IN a most interesting letter from Major H. H. Woodford, serving with the Australian Imperial Forces in the East, this brother bears striking testimony in the face of most adverse conditions. He says:—

". . . the desert conditions are most frightful and they are making their mark on even the hardest. All types of vermin abound and consist mainly of vicious flies, mossies, fleas, spiders, ants, scorpions, snakes, ticks and many unnamed 'critters,' a scourge to all and sundry. The fly is our enemy No. 1. The diseases spread by the fly cause more casualties than enemy action. . . . This frightfulness has left its mark upon all in some degree or another. Some have cracked under the strain and quite a few will never regain normality. I am very lucky, for it doesn't worry me very much. Several times I have faced death, and as it aproached I found myself most calm. I was able to act normally and had full use of my mental faculties. . . . The greatest testimony that God lives is confirmed by the manner in which I have been protected and the serene calm that has followed a silent prayer for aid. I have felt His presence in cases of extreme need. **There is no doubt.** Please thank the kind person who sends me the 'Millennial Star.' It is most welcome and is very good to read. It is a means of keeping me in touch with Church activities."

The "Star" is happy indeed, dear brother, to be of some help and encouragement to you in this hour of trial and privation. God bless you and preserve you that you may return to your loved ones sound and whole and yet again enjoy the sweet spirit of love and harmony characteristic of the Latter-day Saint.—Ed.

KIND THOUGHTS FROM ACROSS THE SEA

(Continued from page 698)

Lord preserve you all until we meet again. I shall again labour in the British Mission; my wife recently received a blessing at the hands of the Stake Patriarch, in which she was told she would labour with her husband in the Mission Field, in foreign lands if she so desired it, at the close of this great conflict. With my heart and thoughts constantly turning toward Britain; with my wife being of Scottish descent; I am certain that our mission together will be served in the British Isles. I humbly, sincerely rquest you to present my greetings to the Saints there, and offer to them my promise that I shall write to all who wish to communicate with me, that we may strengthen each other in the faith. Please communicate my greetings and best wishes to your wonderful wife and family, also to your counsellors and aides.

Your sincere brother,

(signed) RICHARD P. EVANS.

★

PERSONALS

BROWN-BROWN—"Star" readers will learn with interest that Sister Zina Lou Brown, daughter of Elder and Sister Hugh B. Brown, was married to Mr. Gaurdello Brown, Jr.. on Friday, September 26th, at Glendale, California.

ADAMSON-BOYLE — Elder Jack Hale Adamson, a recently returned Missionary from these Isles, married Sister Margaret Boyle, daughter of Mr. and Mrs. Ashby Douglas Boyle, on Friday, September 5th, in Salt Lake City.

HARDY-GREEN — Miss Gertrude Hardy was married to Brother Harry Green of the Sheffield Branch on Saturday, October 25th. President George H. Bailey, performed the ceremony and music was provided by Brother Harry Cheetham. Brother Frank Hayward of Rochdale sang "O Perfect Love." The bride, who was given away by her father, was attended by Sister Janet Green. The best man was Brother Kenneth Bailey.

★

DEATH

TINSLEY — The funeral of Mr. Thomas Tinsley, aged 76 years; stepfather of the Tinsley family of the Wigan Branch, took place on Monday, October 20th. President Clifford Hartley conducted the service. Elder Horace E. Heyes offered the prayer at the graveside, and Elder Wm. W. France, Jr., gave an address, in the home, on the Resurrection.

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DISTRICT ACTIVITIES

Leeds

The Leeds Branch Harvest Festival was held on Sunday, October 12th. Forty members and friends gathered on this occasion, and the tables were tastefully set out with a fine array of vegetables, fruit and flowers.

Four children of the Leeds Branch Sunday School, namely Angela Anastasiou, aged 9; Edna Flynn, aged 10; Margaret Flynn, aged 11; and Joyce Flynn, aged 13, have been presented with Bibles, suitably inscribed, as a reward for learning by heart and repeating the Ten Commandments and the Thirteen Articles of Faith.

Craven Waite, aged 11; Paul Anastasiou, aged 6; and Cyril Waite, aged 8; were also given Books of Bible Stories as a reward for retelling the story of Joseph and his brethren.

Liverpool

On August 17th, Brother Herbert Taylor was set apart as Second Counsellor in the Accrington Branch Presidency.

London

The St. Albans Branch held an M.I.A. opening social on Tuesday, October 7th. Brother John W. Smith, M.I.A. President, conducted the programme, which included community singing and an amusing burlesque, also a one act play and musical items and songs. Refreshments were served, after which the 45 members present enjoyed games and dancing.

Manchester

A Grand Concert, consisting of songs, plays and special features, was given for the Oldham Branch Sunday School children on Saturday, October 4th, under the direction of Sisters E. Massey and J. Bowyer. Refreshments were served by the Relief Society to the 70 people present.

Newcastle

The Sunderland Branch M.I.A. held an informal social in the home of Mr. and Mrs. Carter on Tuesday, October 14th, 1941, in honour of Pilot Officer Hugh C. Brown. Sisters Gladys Quayle and I. Jefferson conducted games and contests and gave prizes to the winners. Refreshments were served by Sister Carter. The special feature of the evening was the presentation of a pair of pair of gold cuff links to Elder Brown by Sister M. Walker, on behalf of the M.I.A. Speeches were given by Sisters M. Walker and E. Oates, to which Elder Brown responded. A blotting pad was also presented to the guest of the evening from the Primary children. Much enjoyment was derived from dancing and also from items given during the programme.

On Sunday, October 5th, the Sunderland Branch Genealogical Conference was held under the direction of Sister M. H. Cuthbertson, Chairman. The assigned talks were given by Brother Wm. France and Sister Cuthbertson, and items on the programme were given by Sisters Raine, Quayle, Oates and Walker. A feature of the Conference was the distribution of programme bearing quotations from the Bible and Doctrine and Covenants concerning the necessity of members doing work for their dead.

Nottingham

The Eastwood Branch held its Harvest Festival on Sunday, October 5th, when an excellent array of fruit, vegetables and flowers was displayed. Forty Saints and friends were present, and greatly enjoyed the programme and the items presented.

Sheffield

The Sheffield Branch Home Missionaries gathered in the home of Brother and Sister Harry Bellamy on Saturday, October 11th, and participated in games, songs and dances. A hot supper was given by Sister Bellamy, for which a small fee was charged in order to provide more books for the Home Misisonaries.

Sheffield Branch Chapel, one week later, was the rendezvous of the Home Missionaries and their friends when they sponsored a hot supper and social, under the direction of Sisters Winifred and Ethel Bailey. After supper, games and dancing were enjoyed by all. Funds were raised for the benefit of the Relief Society.

Scottish

The first cottage meeting under the Home Missionary Scheme took place on October 6th, at the home of Sister I. McDonald Senior, and was presided over and conducted by Elders Mount and Dyson. A programme of instruction to Home Missionaries was presented and an excellent spirit prevailed throughout.

The Edinburgh Branch was reorganised on October 11th, at a special meeting presided over by District President A. B. McGowan. Elder James R. Martin was set apart as President of the Edinburgh Branch, Sister C. L. M. Horner as Branch Clerk, Brother James Calder as Sunday School Superintendent, Sister D. Stout as First Assistant of the Sunday School, and Sister Anne Paterson as Teacher and Secretary of the Sunday School.

★

AND FINALLY A LITTLE HUMOUR . . .

Boy: "You can't see the Editor, sir."

Caller: "Then will you please place this poem in the waste-paper basket?"

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[P.T.O

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